LECTURE AND SERMON

Preached at Different Times by that Faithfull and Painfull *Miniſter* of the *Goſpel*, and now Glorified *Martyr*

Mr. *Donald Gargill*.

Concerning Jehoſophat *his* Aſſociation *with* Achab, and the Difficulty where to make Recourſe, when Staged before the Tribunal of GOD.

2 Chronicles 19. Chapter. 1, and 2. Verſes, and downwards. *And* Jehoſophat *the King of* Judah *Returned to his Houſe in Peace to* Jeruſalem.

And Jehu *the Son of* Hanani *the Seer, went out to meet him, and ſaid to King* Jehoſophat, *ſhouldeſt thou help the Ungodly, and Love them that hate the* LORD? &c.

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Preached at Dissertation Time 3 by the Faithfull and Zeneral Minister of the Gospel, and now Glorified Mary.

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2 Chronicles 19. Chapter. 1, and 2. Verses, and downwards.

And Jehosophat the King of Judah returned to his House in Peace to Jerusalem.

And Jehu the Son of Hanani the Seer, went out to Meet him, and said to King Jehosophat, Shouldst thou help the Ungodly, and Love them, and Hate the LORD's Co.

A LECTURE

Upon 2 *Chronicles* 19: Chapter, first and second Verses.

And Jehoſophat *the King of* Judah *returned to his Houſe in Peace to* Jeruſalem.

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THE Goodneſs of GOD does not always leave Man, when he ſtaps out of GODs Way; Indeed it might do ſo: And when we Depart from GOD, GOD might ſay now, go Good Providence and Leave them. But what does the Goodneſs of GOD, it ſtays and bides untill it bring ſome Folk back again to GOD; and then when they are Returned, the more that the Goodneſs of GOD has been with them, it makes them the more to Mourn when they Return again. We have an Inſtance of this in this Chapter: We have here a *King*, and a Good *King*, and he has gone out of GODs Way; and yet GODs Goodneſs has not left him, but it ſtayed, even after his ſinfull Acceſſion in Aſſociation with *Achab*. It's ſaid, *he returned in Peace to his Houſe to* Jeruſalem.

Now in this Chapter, there are ſeveral Things ſpoken of him; For this Chapter ſpeaks not only of his Fall, and ſets out

all his Goodness; But it speaks, *First*, Of his *Deliverance*, and then of the rest. First, *And he came to his House at Jerusalem in Peace.*

Secondly, It speaks of the *Sharp Reproof* he meets with from the *Prophet* upon the very entry. Any Body would have thought they should have gone and met their *King* with Praise, and Flattery; Nay, but the *Prophet* of GOD goes to meet with him with a *Sharp Rebuke*: Sharp Rebukes were meeteſt for him, meeter nor any other thing, even the beſt of them all: But here the *Holy Ghoſt* marks the *Sharp Rebuke* he gate from the *Prophet*. We hear nothing of what Return he gave to the *Prophet*; but he took with it. It is a Rare Thing to see a Mean Person to take with a Reproof from a Prophet: But much more to see a *King* acknowledge & say, *Indeed I am Guilty*. I say it's a Rare Thing to see a Mean Person to take with a Reproof; But here a *King* takes with a *Rebuke*. Them that stands out againſt GOD's Reproof, GOD will give over to Reprove them till the Day of Judgement, and then the *Exbet* will be altogether put in their Hand, and see who will Refuse then. But here he takes a *Reproof* Sweetly from GOD. O bleſs *him* that *he* is Waiting a *Reproof* upon You, and bid *him* now tell on, and say, What more has *he* now to *Reprove* me of? O! the Heart of Man is so Proud that it will not take with *Conviction* and *Reproof*. We say it again, The Heart of Man is so Proud that it will not take with *Conviction*, and the *Reproof* of GOD, without Humbling Grace.

But, *Thirdly*, The Third Thing shown of him, is this, He takes with his *Reproof*, and that is a Token of it, for he goes on to the Work of GOD, notwithstanding of the *Prophets* Reproving of him, he goes on I say, to the Work of *Reformation*: We shall say this General, where ever there is an Aſſociation with Wicked Men, they will forget *Reformation*, untill

till Association be broken again: Here he forgets *Reformation*, till the *Association* with *Achab* be broken, and then he goes on to *Reformation*. We shall say that one Word, our Sinfull *Association* with the *Malignant*-Party in *Scotland*, not only has made us forget the Work of *Reformation*, but has shut the Door altogether, that none should go forward in a *National Reformation*: And till this *Association* be quate, Ministers nor People will never set forward in *Reformation* again. And wad ye know when the *Reformation* began to be at a stand or stay, it was that Day when we took the *Malignant* Party by the Hand; and it has stood all this time; & till that be quate again, it will never be set forward, & when it is quate, it will set forward, and that by every one of you in your several Places & Stations: And then it will be said, them that did most withstand is now Removed out of the Way, and made to fly away; and then ye shall see nothing but *Reformation* going on. O if it were come to that.

But, *Fourthly*, There is the *Reformation* it self, which is set out in these *Three*. (1.) It is set out in the Body of the Land the Generality, or Body of the Land: What does he to them? *Verse* 4 He went throw the People and brought them back to the *LORD GOD* of their Fathers: They were like Run-away-Servants; yea not only so, but like the *Levit*'s *Concubine* that had Departed from her Husband & had played the Whore; And so he brings them back again to the *Lord*. But now you see what is the Duty or Office of a *King*, to bring back the People of *GOD* to *GOD*. Wa, What has the *King* done, and these *Rulers*? Wa, Their Exercise in these Kingdoms has been to Debauch Folk from their Obedience to *GOD*; And in a word, it has been to Exauterate that Authority of *GOD*, and Introduce and Heighten Man's Authority; and has not that been that which all of them has been Carrying on? Let the Commands of Men be Great with you, and

the Commands of *GOD* be Small; This they have Imployed themselves all into: But never a word of the Commands of *GOD*, nor *his* Authority. But, I say, this is the Work and Matter he Imploys himself into; He goeth throw *Judah*, & he bringeth the People back again to *GOD*, like Run-away-Servants, or the *Levit*'s *Concubine*. They had been away: But now this Holy *King*, he Imploys all his Power to bring them back again to *GOD*; and he thinks them Good Subjects, if they be Good Saints. But what is Obedience to him in regard of Obedience to *GOD*; But the contrary is said and done by the Men of this Generation: We are sure we see this plain from the Scripture, or Word of *GOD*, that this is a part of the Office of a *King*: And he that hath no Regard to this, ought no more to be Esteemed a *King*, but a Tyrrant and Enemy to *GOD*.

But, *Secondly*, A second part of *Reformation* is done upon the *Civil State*, What doth he there? *He sets Judges in every City of* Judah *&c.* We will get Customers anew in all the Cities of *Judah*: But few *Judges*, more for Exactions and Customes, nor for Judgement. Now undoubtedly as he was a Holy Man himself, so he set Holy and Good *Judges* in every City. For every *King* will choose out such *Judges* as himself is. *Officers* and *Judges* will tell you what a Nature the *Kings* are of. *Souldiers* and *Curats* shews what's the Disposition their *Prince* is of. Then we may know what is the Nature of the *King* and *Court*. A Holy *King* will have Holy *Judges* that will give Justice and Equity to all; But now we need not look for Equity and Justice; if they would let us alone with their Injuries, Now I say, that is the second part of *Reformation* (*viz.*) in the *Civil* or *State*, he gives Holy *Judges*, and he has a particular Exhortation to them, when he puts them in their Office, *Verse* 6. And, 1. It is Remarkable, that he says to them in the Entry of their

Office,

Office: Any Body wade have thought that he wade have ſaid, See well to my Prerogatives and Priviledges, let not them be Wronged; Let not the *Royal*-Rents be Decreaſed; See that the *Crown*-Rights be no Way Diminiſhed. Theſe and the like ordinarly *Kings* Recommend at firſt. But what ſays he? He ſaid to the *Judges*, *Take heed what Ye do, for Ye judge not for Man, but for GOD the LORD, Who is with You in Judgement.* Remember this, I commit Judgement to You, but the Judgement is not mine, it is the *LORDs*; and Remember what ye do, is for *GOD*; Then do it as if *GOD* Himſelf would do it; Do it as if *He* were Sitting there. Now where is there any *Judges* that does this Way? And where is there a *King* that Deſires them to do ſo, or to do this Way? Says *Kings* now, Ye man Judge for Me, ye have your Office of Me, and therefore Judge for Me. But ſays he, I give you Authority of Judging; but Remember ye muſt Anſwer to *GOD* for your Judgement, for *GOD* is with you in Judgement; That is to ſay, *He* is preſent with you to Help you if ye do Right, and to be Diſpleaſed with you if ye Judge Wrong; *He* is Preſent to Protect you, if ye do Right: But to be a Witneſs, & to Puniſh you, if ye do Wrong: That's the Thing he Commends unto them. Now I have given you Power, and ſet you in a Capacity to Judge Matters Rightly; Then ſee ye well to it; For the Judgement is not Mine, but the *LORDs*; And if ye Judge Rightly, *GOD* will be with you in it; *GOD he* will Preſerve you and Protect you: But if otherways, no. But there is one word in the Exhortation before we proceed to the *Third* Thing, *Wherefore let the Fear of GOD be on you, for there is no Reſpect of Perſons with GOD*, &c. O but this were Neceſſary, if every *King* when he puts a *Judge* upon the Bench, wade give him ſuch an Exhortation as this when he Sits down, ſaying, Take heed to your Selves, let the Fear of *GOD* be upon you. It

ken but in Vain to speak to Men, if there be not some thing of the Fear of *GOD* on them to make them do Rightly and Well; So if there be a Principle of the Fear of *GOD* in them, then an Exhortation may be Usefull, and Profitable: But let the Fear of the *LORD* prevail, and if that make you not do Right, it will not be all the Exhortations of Men will do it otherways, or if that be not, ye will slip evermore when ye have the Opportunity, and ye will never be Sicker in Good.

But now let the Fear of the LORD be on you, for there is no Iniquity in GOD; *He* will do no Iniquity *himself*, and the Unjust Counsel *he* will not allow of; So this is one Thing that every one wade Remember and look to. There is no Iniquity in our *GOD*, and ye need not think that when ye do Wrong in Judgement that *he* will allow of it; For all Processes and Judgements that have been given out by Men, will be seen by *GOD* at the long run; For *He* is like a Great *King* that must Survey every Thing. It's true *Kings* now never looks to the Judgements that Inferiour *Officers* does, if they be according to *Law*. So then, he says to them, see to it, *GOD* will be with you in Judgement; It will be seen by *GOD* how ye have judged, and according to the Judgement that ye have given, *GOD* will give you Judgement. Now GOD is no Accepter of Persons. What is that? Give every one his Due, for GOD will give every one his Due. Think you GOD will spare a *King* more nor a *Beggar*? No, for all are *his* Creatures, *he* hath set up a *King* there: Therefore *Kings* are more bound to *him* than others. Said *Christ* who ought to Love most? It was answered, He to whom GOD has given most. So he that has gotten most Tokens of GODs Love, he should be most Holy; And they to whom less has been given, less is expected of: And so they should be most Holy who Command others; For with GGD there is no Respect of Persons, and so there ought to be no Respect of Persons with *Judges*, Folk thinks

that

that *Kings* are above *Laws*: But let any Man shew us that *Kings* are above *Laws*, either from Scripture or Reason. GOD hath said it, that with him there is no Respect of Persons; So this will bring a *King* in under *Law*, as well as others. Then he who Judges for *GOD* must say that if he say Rightly: Even this with us, there ought to be no Respect of Persons. Indeed we will add this one Word, which is necessary to be added in this Case: There is no Body that Rules, but they will be lyable to Failings in Ruling: And therefore if all Faults of *Rulers* should be exactly looked to, there would be none who would Rule a Day to an end, but we might find Faults in them, for which to Depose them ere Night: But we will say this, it is one thing to be a Failing in Infirmity, and another thing to be in a constant Course of Wickedness, and Enmity against *GOD*. The first may be spared; but not the last. Then look where we are now: But whatever ye think of this, it is the Truth of *GOD* which we are Declaring unto you at this time.

But, *Thirdly*, The Third Thing in the *Reformation* is anent the *Priest-hood*; So that in effect he takes up the whole Land. (1.) The *Body* of the *People*, (2.) The *State*, or *Civil-Magistrate*. (3.) The *Priest-hood*, or the *Ministry*: And so a Perfect *Reformation* should go on throw the Three altogether. Let every one bring it to his own Heart, *Kings* and *Rulers* must Reform without in the Land, under, or in a time of *Reformation*: But will ye not Reform your Selves, Verse 8. *He appointed* Levits *and* Priests *in every City, and the Chief of the Fathers for the Judgement of the LORD, and for Controversies, when they Returned to* Jerusalem. Verse 9. *He Charged them, saying, Thus shall ye do in the Fear of the LORD Faithfully, and with a Perfect Heart.* This was the Great *Judicatory* that they had in the Land; It was made up with *Priests* and *Lawmen*;

There was some *Priests* in it, and some *Civilians*, and they judged together in the *LORD*'s Matters; The Matters of the *LORD* belonged to them, to wit, The *Priests*. And the *Kings* Matters belonged to the others: But all was to judge according to the *Word* of *GOD*. We shall say this one word more, there is one Great Thing Folk stumbles at in that *Paper* that *Kings* ought to Rule or Judge according to the *Judicial Law*; and that these *Laws Kings* ought to Rule by, ought to be according to the *Word* of *GOD*, And think ye this a Great Wrong? The *People* of *GOD* was ruled Two Hundred Years and upwards by this *Law* only, and can any be fitter to be a *Law-Giver* than *GOD*? Have we *Laws*, have we them from *Men* or of GOD? If of *Men*, then they had them of GOD: Then the GOD of *Nature*, or the GOD that *Created* All is far better to Teach *Laws* than *Man* that is under GOD. We say stumble not that it is said, the *Laws* of GOD are to be the *Laws* of the *Land*; For it will never be Well with you (especially the Mein of the Land) till the *Laws* of GOD be the *Laws* of the *Land*; Then we will not be fashed with *Great Ones* to Oppress: For when they have *Laws* to make, they never do thing but Oppress the *Poor*. But when the *Law* of GOD speaks, it will give Right to the *Poor* as well as to the *Great*. So the *Law* of GOD should be our *Law*. Where the *Law* of GOD is received where *Christians* are; Let *Christians* go to the *Law* which GOD has found out; And let *Heathens* and *Turks* go to the *Law* that *Nature* finds out. *Now they Judge in the Matters of the LORD, and in Controversies*, &c. For Understanding this better; There was a Great *Court* at *Jerusalem*, and all the Difficult Matters came there. There were *Courts* and *Judicatories* throw the Land, and there was *Judges* of Hundreds, and other *Officers*; and *Judges* of Thousands throughout the Land. But all Hard Matters they brought to *Jerusalem*. And

now

now he sets *Judges* to receive these Hard Matters that they could not Judge among themselves, and they gave Judgement in these Matters.

Now the Last Thing (and we will not go to speak any more) is their *Charge* he gives them. Verse 9. *And he Charged them, saying, Thus shall ye do in the Fear of the LORD.* There is great Necessity to be Earnest with them that *Kings* commit *Judgement* too, that they be Faithfull; There is much need for it now: For if *Kings Laws* be seen too, there will be little Regard what come of the *Law* of GOD; We know this by Experience; All the *Supplications* of this Poor *Land* has been Rejected, and the *Laws* of *Man* well seen too. We thought to begin to speak to all these particularly; But *First*, A Word of his *Delivery*; *He comes in Peace to his House.* Why does the *Holy Ghost* Mark this? If ye Observe the Chapter before, he was in a Dangerous Battle, where he had a Sore Assault; They set upon him for the *King* of *Israel*, and the LORD Delivered him out of that. And so the *Holy Ghost* Marks this, *He came Home in Peace.* And the *Holy Ghost* will have us to Mark this of it, that notwithstanding of this Sinfull Plight he was in, in *Associating* with *Achab*, yet GOD Graciously brought him off. He *Associated* with *Achab*, and GOD might have letten him fall with him; Yet *Achab* fell, and he is safe; The Battle is Lost, and he Returns in Peace. We shall say this one Word, Who ever hath gotten such special *Deliverances* from GOD (especially when under Slips) they wade consider Narrowly in their Hearts what they have been Doing: Wherefore they have met with such *Deliverances*. But ye will say to us, We were not in a Sinfull *Association*; We were not *Associated* with Sinfull, Wicked and Prophane Men. But we shall say this one Word, We were *Associate* in a Sinfull *Union*; And so there was as Sinfull *Association* with an *Evil Course*. Now that many *Fell*, was it not Just

and Holy Dealing in GOD that some were preserved in such a *Fall* as that. O! Consider well wherefore it was that GOD has so Remarkably preserved you, especially when He might have taken away your Life. Now there are several here that have had a part of such a *Deliverance* as this, not only once, but once and again. O! Great *Deliverances* has He given to some, even when they were *Associate* with a Sinfull *Cause*. Then Mind now and Remember wherefore it is, that GOD has preserved you; It is to Repent of Sin: Yet more, it is that ye may be ready at a Good Turn again when He calls for it at your Hands; But beware of this, tho' He let you go in a Sinfull *Action* once, beware of the next time by no more joining in Sinfull *Associations*; For Sinfull *Associations* is ever Dangerous. Whatever the *Ungodly* meet with in them, yet certainly the *Godly* never Thrives in such *Associations*. Now this is the Thing that we wade say, Let every Man that has a part in such Remarkable *Deliverances*, say, Wherefore has Thou preserved me? Wherefore is it that I have Life? Is it a Blessing? But I think not so much of it as I should, that I have it so wonderfully. Is it not for some End, even that I may Imploy it some Way for GODs Glory: Go back and ask, Wherefore it is so Remarkable He gave you your Life when in Danger, and while ye were in a backsliding *Course*, and while ye were *associated* in a Sinfull *Way*; and when ye were involved in a *Course* with the Deadly and Destroying *Enemies*. Consider this therefore, Wherefore has GOD given you this Life? Say, Wherefore has Thou preserved this Life? Is it that I may be for Thee? and Imploy it for Thee?

The next Thing to be considered is, The *Prophet's Reproof*: He is an Misleard *Prophet*, Wade any Body think that he should speak so to a *King*? Ay, but we must be Faithfull in Reproving *Kings* as well as others. Modesty is Ruine here.

Modesty

Modesty in such a Case is Ruine to *Rulers*: For if we had gone and told them their Sins, they had not gone on in such a *Course* as they did. Silence or Modesty here, it is not a Vertue but a Vice: It is but Unfaithfulness to GOD and Man, might he not have letten him come Home: Nay, Why? Will he make him Sad? Why will he make him Sadder and Sadder? There is a most be. Why are you Sad? If it be Affliction you are Sad for, ye must not be so, that is not the thing ye ought to be Sad for: There is Sin you must be Sad for: So ye would think Folk should be spared that is in Affliction; Nay, but spare them not, for then they will best hear *Reproofs* when under Affliction, never better nor then. Now the thing he says to him is this, *Shouldest thou Help the Ungodly, and Love them that Hate the LORD?* How fit is this to be applyed to our *Times*? See hence who ever Helps the *Ungodly* is in the Fault. They now talk Good Men are upon both *Parties*, Whom shall we Condemn or Follow? We shall say this one word, be they Good or Evil, if they Love them that Hate the LORD, and Help the *Ungodly*, they are to be *reproved*; See who does such are on the Wrong Side, and to be *reproved*. *Shouldest thou Help the Ungodly, and Love them that Hate the LORD?* Should ye Help them Higher for all the Little Good they have done with their Power which they have gotten already; They have too much of it already. O! that all the *Ungodly* in the World, were many steps Lower nor they are. What will they do then when ye have set them up? They will set up *Wickedness* with it. O! Help GOD and the *Godly*; But beware to Help up the *Ungodly*; They are High enough already, and there is none who will *Help* to Raise or *Hold* them up: But GOD will *Reprove* them; for they can do Nothing when they are raised up, but *Wickedness*. This Scripture speaks plainly, *Shouldest thou Help the Ungodly?* We shall say no more of

is but this, Whoever has Helped the *Ungodly* at this time, are worthy of a *Reproof*. We are in Two *Parties* now; There is one *Party*, the LORD and the *Godly*. And the other *Party*, the *Ungodly*. See what *Party* ye will take now. *Shouldest thou Love them that Hate the* LORD, *and Help the Ungodly?* Be what he will to you. *Jehosephat* was joined in Affinity with *Achab*, and so came off it. But be who he will, *Father*, or *Mother*, or your *King*, should ye Love and Help him that Hates the LORD? We shall only say this word, and take heed to it, for it is the Word of *Truth*, Enmity and Hatred against GOD, cuts off all Obligation. Indeed we will say that, tho' we were in the nearest Obligation, that is to say, even in that Relation betwixt a *Father* and a *Son*; Yet in this Case it is cut off: The *Holy Ghost* says, *That his Father and Mother shall thrust him through while he is Prophesying*. We say this, then Hatred of GOD takes away all near and far off Obligation, for if they go on to Hate the LORD, and to Blaspheme the *Name* of GOD afrontedly, and Oppose the *Truths* of GOD, and with *Malice* and *Hostility* Oppress the *Work* of GOD; We may not Help and Join with them: If any Man can give better *Doctrine* nor this, he may; But he cannot: But Remember he brings it not from the Scriptures of GOD, if he give you that which is contrare to this; but we shall leave it. *Amen.*

A SERMON

BY

Mr. *Donald Gargill.*

Isaiah 10. Chapter, 3. Verse. *And what will ye do in the Day of Visitation, and the Desolation that shall come from far, to whom will ye Flee for Help, and where will you Leave your Glory.*

WE see here, the *Feast* is done, and the Reckoning is come. The most part of us that's here, has gotten already that which Sin can give us. I say the *Feast* is Small, and there is no Body, but they will say so, when it's over. O! but I have gotten Little. There are some Wofull Creatures that thinks they shall have their Penny-worths of Sin: But there was never a Man yet that got a Penny-worth at the Devils Hand, and so it is in his Hand now. Have ye gotten your Wills out? There are some Folk who must have

out their Wills, coſt what it will. Well, it ſhall coſt you Dear enough. Has the *Great Ones* gotten their Wills out? Nay, They have not gotten it out yet; They have gotten out ſome of it, and ſome of it no yet; They will be keeped always ſhort of it: For when they ſhall be raiſed and reckoned with, they will begin and ſay then, I have not gotten my Will. And ye got your Will, the Earth would be made like a Hell. Now we muſt conſider whom he is ſpeaking this of, Whom is he ſpeaking it of? He ſpeaks it of Men like ours; that had made many a Sinfull *Act*. We call them ours. We deſire in the Sight of GOD to retract that word: But he ſpeaks to Men that had done many Sinfull *Acts*. In the firſt Verſe it is ſaid, *Wo to them that Decree Unrighteous Decrees, and that Write Grievouſneſs that they have preſcribed*. And if they have not Decreed Unrighteous Decrees, and preſcribed Grievouſneſs, let their *Act* of *Council* and *Parliament* Teſtifie. The Generation afterwards will Wonder that ever Men made ſuch *Acts*. It may be thought, there has been as Ill *Acts* made before. There was an Abominable *Act* made by a *King* in *Scotland*, that all the World counted Abominable; But they have over-paſſed that Filthy *Law* of King *Kenneth*: For their *Laws* are more Abominable, nor if they ſhould have Enacted Publick *Whoredoms* and *Stew-Houſes*. We ſhall ſay that one word, The firſt of *Sinfull Laws* lights on the *Subjects*; But the laſt and the heavieſt lights upon the *Makers*; I ſay the laſt and the heavieſt. Now it has been heavy and ſad to us to Obey But it has been ſader and heavier for us to Suffer; That was the firſt: But what will come of the laſt and the heavieſt? And what will come of you when you come to Reckon for your *Laws* and *Grievances*. Shortly this words ſhews that *Great Law-Makers* on Earth will be put to thir Queſtions. Yet *Kings* muſt come down off their Thrones, and ſtand at the *Bar* of the *Tribunal* of GOD, and

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their *Laws*; Which they have made will be laid down before them, and it will be said to them, Will ye own them? Own them we must: He that will own them, must Disown GOD, & that Intaills him to the Wrath of GOD; and they own their *Laws* before GOD, as they own them now, it will be a strange thing: But this is the thing that we are saying, and which we see here, that the Greatest upon Earth, upon the account of thir *Laws* which they have made, will be put to thir Questions before GOD, and there are Three *Questions* in thir words. O! that every one of us where at a Point, and could give an *Answer* and *Solution* to them.

The first *Question* is, *What will ye do in the Day of Visitation?* What *you* is this? Even you that made Laws What more these nor other *Folk*? Because they made *Evil Laws*: How so? Ye did set up a direct contrary *Judicatory* to GOD. When *Laws* is directly a contrare *Judicatory* to GOD, it says, Ye take upon you to give out *Laws*, and *Laws* that are contrare to GODs *Laws*. *Now what will ye do* O! but this *Question* will put to Silence and Amazement the great part of Men. What, we have nothing to do with their *Sinfull Laws*, we never made the *Laws*; Well, nevertheless, ye did give Obedience to their *Laws*: It will be, here the *Law*-Maker, and the *Law*-Obeyer. *What will ye do in the Day of Visitation?* If ye Consented to their *Laws*; Is there Nothing that you Fear? Dare you boldly come before GOD? Mind this, but till you get the Book of *Items*, it Concerns you all that you can give an *Answer* to this *Question*, *What will you do in the Day of Visitation?* GOD will be through you all, *He* will be through us all; and ere long the Lowest of us all will give an Account of his Doings. Now, *What will ye do in the Day of Visitation?* Says some, I have done ells. What have ye done ells? I have Compted, I have Payed, I am Discharged: That's well, if you can say these

Three. I have Reckoned, I have Judged my Self, I have Payed, not by my Self, but by another, *viz.* The *Cautioner* came in & told down for me, and GOD Reckoned it up in my behalf. Have you Payed then? I have Reckoned, I have Payed. *Thirdly,* I am Discharged. Where is it? We have it in a Common *Proverb,* such a Man is evident, that is to say, it is not Subscribed, that is a Fools Evidence. Many says they have the Evidences, but they want the Subscription. O to have the *Seal* of the *Living GOD* to every Discharge. There was Wrestling before I got it, and I have laid it up, and keeped it well, and when I take it out at the *Great Day, He* will acknowledge that it is *His own Hand.* Now see to it. Then Wo to him that Ventures upon the *Tribunal of GOD,* unless he have these *Three*; I have Reckoned, I have Payed, I am Discharged.

But now, *What will ye do in the Day of Visitation?* Consider it; It will put you sore to it. Sin will seek out and find you out; *Justice* will Pursue you: And if ye let it come to that, Remember this, they that come to the *Judgement of God* Unpardoned, never goes without Condemnation. They use to say of some Prisoners, they that Enter by such a Gate comes out to the Scaffold again: So they that Venture upon the *Tribunal of GOD* Unpardoned, What will come of them? They never come out Uncondemned. What will you do then? Even this, if you answer rightly; I must go to *Hell.* And what have I for that?

A Second *Question* is this, *To whom will ye Flee for Help?* That Imports this, Is there any in the World can Shelter you against GOD? Ye have GOD your *Pursuer,* remember that. Where will ye get a Shelter? Where will ye Flee to? Is any Stronger nor GOD? Can any Hide you from GOD? Can any come between you & GOD? and take off your Reproof from of your Hand, and say, here I am to Answer for him, I bade

bade him do ſo: Nay, nay, ye will have enough to do to Anſwer for your own. Your bidding is ſinfull, and his obeying is ſinfull, and both ſhall Suffer. We ſhall ſay this one word, Let every Man look to what Obedience he gives to *Powers*, to *Rulers*, to *Tyrrants*; They are no *Rulers* but *Tyrrants*. It's true they are *Powers*; but not *Powers* ordained of GOD, that is a Terrour to *Evil Works*, and a Praiſe to *Good*. Well, let every Man look to what Obedience he gives to *Wicked Laws*: It will not be that it is the *King's Law*; It will not be *Kings-Courts*, nor *Councils*, or *Parliament*; They muſt be looked over, if they have not the Character of *Juſtice* and *Equity*, there muſt none of them be Obeyed. They will ſpeak of a Sacred Character on them; There is no Sacred Character on any: There muſt be another kind of a Stamp. But *Laws* muſt be Stamped with this, with *Juſtice* and *Equity*, and ſo they have the *Authority* of *Heaven*, as well as the Authority of Men; And if ye Obey them without conſidering whether or no they have this *Mark*, in Obeying of them, ye Diſobey GOD; and Remember this, ſtand to it. Now ye ſee the many Orders that hath gone forth, ſo that ye cannot do ſo much as give a Souldier Provenent for his Beaſt, but ye Diſpleaſe GOD. Let them take what they will, and be anſwerable to GOD for it; but my Hand ſhall not give it. There are many who thinks nothing of it. Woſull Creatures, think you nothing to Uphold *Souldiers*, all whoſe Works is to Fight againſt *GOD* and *Religion*. Now ſee if ever there was an other Turn in their Hand: But before we proceed to the next *Queſtion*, we ſhall ſpeak a few words, *To whom will ye Flee?* Who will Shelter you againſt *GOD*? There was never a Man ſo Great, but there was ay ſome fleeing from him, and there was ſome *Power* to which we might have joined our ſelves that would be able to Defend us from him. *But where will you Flee? GOD* is the *Purſuer*,

Who can be the *Defender*? We ſhall ſay that one word, There would not be ſuch ready Obedience to the Sinfull Commandments of Men, if the *Greatneſs* of *GOD* were Conſidered. It is a Dreadfull Thing to fall into the Hands of the *Living GOD*. I put my ſelf in the Hands of *Juſtice* by giving Obedience to *Sinfull Laws*. I Homologate their Deed, and my Obedience is as if I Conſented to their Deed; So they come to every Mans Door, obey, or not obey: He who obeys, Conſents to their *Laws*; and he that diſobeys, Diſſents and Proteſts: But the Thing that is evidently held out, (for we will not return again) is this, in all the World againſt Juſtice and the Stroaks of *GOD*, *Where will ye Flee, to whom will ye Flee for Help*? Go your way, and do as ye will: But Remember, this you ſhall have, the *Juſtice* of *GOD* to purſue you. Next, *and to whom will you Flee*?

But now the next and laſt *Queſtion*, is this, *And where will ye leave your Glory*? What means he by this? They would hide their Glory that it ſhould not be Stained. Nay, there is more in it nor that; There Glory ſhall be, as it were, a Sting. How are ye therein? It will be ſaid to *Kings* and *Rulers*, How got ye that Glory? Then they would gladly be quite of all their Ill-gotten Glory, leſt the Juſt Judgement of *GOD* come on them when they are upon their Thrones, becauſe they got them Ill, and uſed them VVorſe. *Now where will ye leave your Glory*? VVell then, Remember that the Day is coming when theſe Things that Men boaſt of, they would gladly hide them, becauſe it will be their Ruine, when *GOD* is *Judge*. Verſe 4. *Without me they ſhall bow down under the Priſoners, and ſhall fall under the Slain*, &c. VVe ſhall ſay this one word from it; It is enough to want *GOD*, but it is more to have *GOD*: One Enemy (without me) if Judgement come, ye ſhall fall under them, tho' they were Priſoners and Slain-Men, they ſhall be

be enough to [illegible] you; without me, ye cannot bide nor bear *Judgements*; but much leſs can ye able to bear, when I am not only abſent from you, but turned to be your Enemy. VVe ſhall now haſten to an end.

The firſt Thing Obſervable, is this, *There is a time of Viſitation coming, and all has need to Prepare for it*: For it will put all Sore to it. VVhat Sin have ye? VVhat Debt have ye Payed? VVhat Diſcharge have ye? There is a Two-fold *Viſitation*, (to wit) Of *Mercy* and *Judgement*. *Firſt*, Of *Viſitation* in *Mercy*; Theſe words are ſpoken. VVe heard that *GOD* had Viſited *his* People by giving them Bread. But, *Secondly*, There is another *Viſitation* of *Judgement*: The *Juſtice* of *GOD* will go about and hold *his Court*; It will go about, and through all the *Land* and keep its *Court*, and Arraign all *Subjects*, all *Kings*, and *Rulers* are as well *Subjects* here, as the Meaneſt *Beggar*. O but it is wonderfull to hear tell that the *Miniſters* of the *Goſpel* ſhould Talk at ſuch a Rate. VVhere was ever ſuch a Thing as that heard? VVhat *Scripture* can you get (ſay they) for to Excommunicat *Kings*. Are they not *Creatures* and *Subjects* to *GOD*? And are they not bound to be Holy as well as the Meaneſt. This word we ſhall ſay; Unworthy are they that ever they ſhould be Cloath-ed with Authority that follows not GOD with it. VVill not GOD Judge *Kings*? And ſhould not the *Miniſters* of the *Goſpel* Excommunicate *Kings*? But the *Scripture* that ſays, *Kings* ought to be Excommunicat; ſays, put away the *Wicked Perſon* from amongſt you. And if a *King* be a *Wicked Perſon*, it ſays, put him away. But the *Miniſters* of *Scotland* has wofully perverted the *Power* which GOD has given them; For they have Excommunicat *Godly* and *Holy Men*; and the Excommunication of *Godly*, and VVorthy, and Valiant *Strachan*, is lying upon the *Church* of *Scotland*, and they have neglected the Excommunication of the moſt Vile

and Prosligate Persons. Are *Kings* exalted then [illegible] a *Visitation* of *Judgement*, we say, and it is of Two [illegible] *Kinds*. There is a *Temporal Visitation*: GOD [illegible] in one *Land*, as it were, and a while in another *Land*, [illegible] He Judges, and executes *Judgement*, and makes the *Pestilence* sometimes to be the *Rope*, sometimes the *Sword*, sometimes the *Famine*; So that all these are *Visitations of Judgement*. *Scotland* has been long Unvisited; now the Longer the Sorer; it will have a *Sore Visitation*. O! for Wisdom, O! for Tenderness to Tremble: For Wisdom to Foresee, and for Grace to Prepare against the Day of *Visitation*, and a *Severe* GOD. But next, There is a Great *Visitation* of the whole when all the *World* shall be Visited; and this is such a Narrow *Net* that None will go throw: Ye may Escape *Visitations* on *Earth*, and win by the sides of that *Net*, one Way or another by Providence; But there is a *Net* coming that will Catch all. What will ye do? Tho' ye should win by all Things ye will never win by the *Judgement of GOD*, and the *Tribunal of GOD*. What will ye do then when you come there?

Let us Pray.